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HAND-BOOKS TO THE EXHIBITS

No. 2

THE CHINESE EXHIBIT

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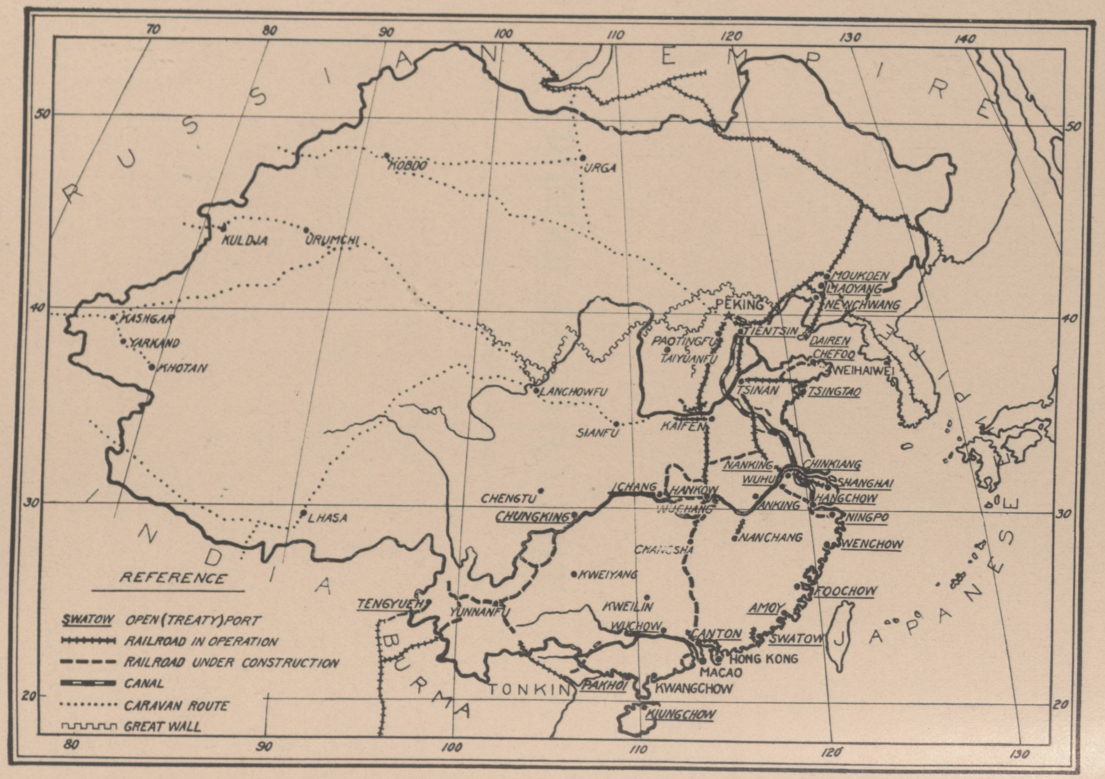
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SWATOW
HONG KONG
MACAO
PAKHOI
KWANGCHOW
KIUNGCHOW
REFERENCE
SWATOW OPEN (TREATY) PORT
RAILROAD IN OPERATION
RAILROAD UNDER CONSTRUCTION
CANAL
CARAVAN ROUTE
GREAT WALL
70
80
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CHINA

AREA AND POPULATION

China has an area of about 4,000,000 square miles and a population of more than 400,000,000. It is a little more than one and one-third times the size of the United States and has more than four times as many people. One-third of this immense population is crowded into five provinces in the valley of the Yangtze. These five provinces with their 161 millions of people are about equal in area to the five states of Texas, Louisiana, Mississippi, Alabama and Florida which together sustain only six millions.

The southern provinces lie within the topics and have a rainfall of over one hundred inches per year. Here the population is very dense. The principal occupation is agriculture and the chief food of the people is rice.

Mongolia and Manchuria lie as far north as Canada and Hudson Bay. The climate is very cold, and the rainfall is so scanty as to produce desert conditions in a large part of the region. In Mongolia the population is widely scattered. Live stock, sheep, goats, horses and camels are raised and the business of caravan transportation is important. Over 100,000 camels are engaged in carrying tea alone.

Between these two districts is the great loess region in the provinces of Shensi and Shansi. This is the rich wheat country of China. It has a soil of wonderful fertility where two crops a year can be raised with no use of fertilizers whatever. These provinces are also very rich in coal and iron.

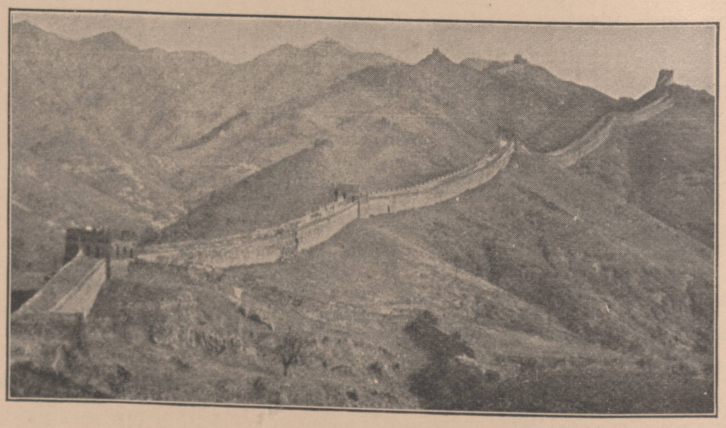
The people of China belong to more than sixty different tribes and races, but with the exception of a few small tribes in the hill country of the southwest, who are Aryans, with white faces, they all belong to the Mongol-Tartar family. While these many tribes and tongues can be counted, still probably

more than nine-tenths of the population belong to the Chinese race and speak some dialect of the Chinese language.

The Chinese are an extremely conservative people. For thousands of years they have held aloof from all other nations, satisfied with their own mode of life, and resisting all tendency to change.

AWAKENING OF CHINA

The modern awakening of China began in 1898, gained impetus from the reforms forced upon the country after the Boxer troubles in 1900, and became really effective in 1906



THE GREAT WALL OF CHINA

Built in the third century B. C. This, the largest masonry structure ever erected by man, marks what was the northern boundary of the Empire. Its total length is almost equal to the distance from Boston, Mass., to Denver, Colorado

after the Russian-Japanese war. The leaders of China saw that a neighboring oriental people by admitting western ideas had been able to conquer a European nation, and that the only hope for China lay in change.

The causes of this awakening have been many, but there are a few that stand out with such prominence as to deserve mention. The first of these is the work of Christian missionaries. By establishing schools, colleges and hospitals they have taught the Chinese many things besides religion; introduced western books and western ideas and so created a desire for things that were entirely unknown before.

A second great cause has been the influence of the young

men who have been educated in foreign countries. These men, after four or more years spent in the cities of Europe or America, have carried back with them a desire for the freedom, the sanitation, the conveniences and comforts of modern life. They would not be satisfied until they and their people possessed the same opportunities. Such men could not help becoming leaders, and their leadership has been in the direction of modern things.

GOVERNMENT

The recent overthrow of the empire, and the establish-

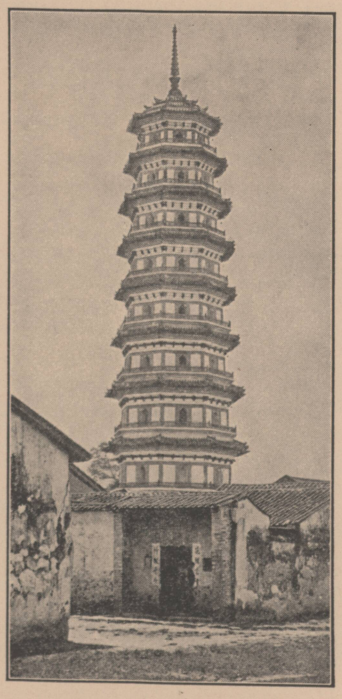
STREET SCENE IN PEKING

This is in the Chinese part of Peking which is south of the greater or Tartar city. The new railway runs along the southern edge of the wall which separates these two parts of Peking

ment of a republic in China, is one of the most stupendous changes in the political history of the world. It converted the oldest, most conservative, absolute monarchy into a government based on the most modern principles of republicanism. It relegated to the rank of private citizens thousands of princes and officials whose wealth and power had been enormous under the old régime.

The more or less authentic history of China begins with the reign of Emperor Yao, about 2300 B. C. The first Chinese dynasty, called Hia, lasted from 2205 to 1766 B. C.

During the fifth, the Chóu dynasty, 1122--249 B. C., there lived the three great sages, Lao-tze, Confucius and Mencius. The Han dynasty, 206 B.C. to 221 A.D., saw very great extensions of the boundaries of the empire, and the establishment of the system of classical examinations for political preferment, which were abolished in 1906. The succeeding centuries were



FLOWER PAGODA—CANTON, CHINA

This nine-storied pagoda in Canton is very similar to many hundreds of such structures to be seen in all parts of China. These buildings are of a more or less religious nature. Their main purpose is connected with the belief in "Fung-shui" which in a very crude way we may translate as "good luck"

marked by many dynasties, most of them of short duration, until the conquest of the country by the Manchus, in 1644.

On October 10, 1911, in the city of Wuchang, occurred the uprising that in four short months overthrew the empire and established the present republic. The revolution was accomplished with very little fighting and consequent loss of life.

The republic was proclaimed, and Dr. Sun Yat-sen elected president at Nanking on December 19, 1911. On February 12, 1912, the edict of abdication of Hsuan Tung, the last Manchu emperor, was signed and the establishment of a republic was recognized under the leadership of Yuan Shih-kai. Two days later Dr. Sun and all of his cabinet officers resigned in favor of the man chosen by the deposed monarchy, and Yuan Shih-kai was made provisional president.

The situation confronting the newly-created provisional government was one of almost unparalleled difficulty. To establish a stable popular government among four hundred millions of uneducated, poverty-ridden people, was a task that seemed almost impossible.

EDUCATION

Until very recently there was no attempt to adopt a modern system of education in China. The schools taught the ancient Chinese classics to a limited number of boys. They prepared for the official examinations in literature and the composition of poetry.

In 1902 the University of Peking was founded and several more Imperial Universities have since been opened. Many secondary and technical schools have been established. Some of these are doing good work but many have been forced to close either by lack of students or from inexperience. In the colleges, Chinese classics, English, French, history, ethics, political economy, mathematics, science and physical culture are taught. The great need of these schools is better teachers.

The old system of classical examinations was abolished in 1906, and an attempt is being made to substitute for it a modern civil service.

Large numbers of young men are sent abroad to be educated in the best schools of America, Europe and Japan. The $12,500,000 of the Boxer indemnity, returned to China by the United States Government, is all to be spent for this purpose in America.

MEANS OF COMMUNICATION

With her almost unlimited resources of raw materials and labor, China might be one of the greatest commercial nations

of the world. Development has been retarded by the lack of means of communication. Much of the trade is water-borne on the rivers and along the coasts. Many canals have been dug but are not well maintained. In the south nearly all merchandise is carried over narrow trails on the backs of men. In the north and west, where horses and camels are used, the roads are in very poor condition.

There are many lines of steamers plying between the coast cities and up and down the great rivers, and there are sailing

FOREIGN CONCESSION—SHANGHAI, CHINA

In many Chinese cities, there are parts set aside for the use of foreigners. This picture, with its European buildings, factories and bridges over Soochow creek, is typical of these "concessions"

vessels and junks of all sizes. Besides the many navigable rivers there is a network of canals aggregating many thousands of miles in length. The largest single canal is the Grand Canal, extending from Hangchow to Tientsin, a distance of over 850 miles. Its depth varies from seven to thirteen feet and in some places it is a hundred feet wide with banks faced with stone. The construction of this canal was begun in the sixth century B.C., but the last section was not added until 1283 A.D. Like most other public works in China it has been neglected and in some places is not navigable at the present time.

The post office and the telegraph reach only a very small portion of the people.

RAILWAYS

China, in January, 1913, had 5886 miles of railway in

operation and about 2000 miles more in course of construction. Of that in operation about one-third is in Manchuria.

Progress in railway building is very slow, due principally to financial difficulties and to the superstitious opposition of the people. One road was forced to make a detour of twenty-six miles to avoid certain tombs. There is official opposition to the employment of foreign capital and the Chinese themselves are slow to put money into such enterprises. Only a few of the lines now operated are able to pay dividends.

RAILWAY—SHANGHAI, CHINA

This road is a short one, running only to Woosung, on the Yangtse, ten miles from Shanghai. Very recently the road to Nanking has been opened to traffic, giving a connection by rail almost all the way to Peking

That railways will continue to be built and with increasing rapidity, is certain. The people are learning to use the roads and the young men, educated in foreign schools of engineering, are making sure progress in the advancement of their home country.

COMMERCE

All the foreign trade of China is done through 36 cities called "treaty ports" but not all on the coast. The term signifies places open by treaty to settlement and the business operations of foreign merchants. Through these ports as distributing centers, foreign goods are finding their way into even remote parts of the country, and western civilization follows the course of trade.

As examples we might refer to conditions in some of the cities of western China.

Taiyüanfu, the capital of Shansi province, is a city of 60,000 inhabitants. It has broad, well-paved streets, lined on both sides with cement drains. Electric lights, telephones, modern

CARRYING TEA—CENTRAL CHINA

There is a large overland trade in tea, mostly of low grade, to Tibet and eastern Russia. In central China all merchandise is carried for long distances on the back of coolies

school and college buildings, a thousand uniformed police, and a uniformed street-sweeping brigade, are among the evidences of progress. In the foreign goods shops are found kerosene, condensed milk, patent medicines, gramophones, pocket knives, etc.

Sianfu, the capital of Shensi, is one of the oldest cities in

China and has a population of 300,000. It has only a few foreign goods shops, but in them are found kerosene and lamps, condensed milk, cutlery, toilet articles and soaps, cheap cotton cloths and modern underwear.

Chengtu, the capital of Szechwan, a city of 335,000 is one of the wealthiest cities of the republic. It has broad clean streets paved with flagstones. It is not a treaty port and is 2100 miles from the coast, but still in its shops one may purchase watches, clocks, gramophones, kerosene and lamps, sewing machines, school supplies, toilet soaps, condensed milk, canned goods, etc. Chengtu will soon have electric lights and a water supply system.

No uniform standards of weights, measures and money have ever been adopted and used over the whole country of China. The value of a tael for example (the unit of money) varies from 60 to 70 cents in different provinces.

MINING

China's enormous mineral wealth is almost wholly undeveloped. The province of Shansi alone has coal fields larger than those in Pennsylvania and large deposits exist in other parts of the country. In Yunnan are mines rich in silver, lead and antimony. Gold has been washed from the mines in Hainan for centuries, and Kweichow has large deposits of mercury. Iron, copper, tin and gems are mined in other provinces.

Governmental restrictions, popular superstition, high taxes and opposition to the introduction of foreign capital, make effective mining very difficult at present.

OPIUM

In 1905 it was estimated that 30 per cent of the population of China, or one hundred and twenty millions of people, were opium smokers. An imperial edict issued Sept. 20, 1906, made the following provisions for the regulation and suppression of the opium traffic:

1. The area devoted to the cultivation of poppies must be reduced one-tenth each year for ten years.

2. All smokers must be registered.

3. All stores must be gradually closed, and all houses for opium smoking should be closed within six months.

4. Anti-opium societies should be encouraged and medicine distributed to smokers who wish to be cured of the habit.

5. Officials must stop smoking within six months or resign their offices.

At that time very large areas were entirely devoted to the cultivation of poppies. In the province of Yunnan six-tenths of all the arable land was occupied by this crop, and in other provinces nearly as much. The taxes on opium furnished about 20 per cent of the revenue of the imperial government, and in some places its production yielded more than one-half of the income of the people.

So thoroughly in earnest were the officials in the campaign of reform, that the traffic is being retired faster than the edict required. Large districts which used to raise nothing but poppies have been entirely given over to cotton, wheat and other crops. The import trade in opium was reduced by 15 per cent. instead of 10 per cent. during 1910, and if nothing happens the great curse of China will be wiped out within the allotted ten years.

THE CHINESE EXHIBITS

The collection of material exhibited is intended to illustrate the life of the people in China to-day. It includes (1) The food grown on the farms, the tools with which the farmer does his work, and models showing how the work is done; (2) The fibers, both vegetable and animal, that are used for clothing and fabrics and clothing made from them. This in-

A CAMEL CARAVAN—MONGOLIA
From a photograph by Bailey Willis, Carnegie Institution, Washington
Westward from Peking, caravans travel for hundreds of miles across a barren inhospitable country. Thousands of sturdy Bactrian camels carry the large trade which follows this route both eastward and westward

cludes fabrics that are imported from other countries and those that are made for export. (3) Characteristic buildings, both public and private, are shown by models. (4) Some cases show the lighter side of Chinese life through the ornaments, games and amusements of the people. (5) Transportation on land and water is shown by models of boats and actual vehicles. (6) The temple, pagoda and pai-lu speak of the religious life of China with its peculiar beliefs, ceremonies and superstitions.

TEA

CASES 1, 2, 3.—Tea is one of the chief agricultural products of

southern China. It cannot be grown in the northern provinces. The plant is a small tree which is kept pruned to a height of about three feet. Two and sometimes three pickings are made each year, only the young leaves being used. The picking is usually done by women and girls.

Black and green tea may be made from the same plant. The difference is due to different modes of curing the leaf. Black tea is fermented for a short time before being dried, which darkens the leaf. The majority of Chinese teas are black.

Brick and tablet teas are cheap grades, made from dust, stems and old leaves, pressed for greater ease of transportation. They are largely sent to Manchuria and Russia. In Tibet, black tea is boiled with milk and butter and eaten as a soup.

About one-fourth of the tea used in America comes from China.

WINNOWING MACHINE

CASE 4.—A simple form of hand power fanning mill used to separate rice from the hulls. Notice its similarity to the machines used in our own country for cleaning other grains.

OPIUM

CASE 5.—"*Opium came from abroad, but the poison is left with China.*" Chinese epigram.

The use of opium as a drug was very limited in China until the nineteenth century. Its use and production spread very rapidly into all parts of the country.

The poppy pods are scratched with a knife at sunrise and the juice is collected twenty-four hours later. It is dried and then boiled in water to purify it.

In smoking, a lump smaller than a pea is taken on a wire, softened by heating and placed in a little ring in the hollow on the pipe bowl. It is then held in the flame of the lamp to burn it and the smoke inhaled at one whiff. The use of opium and cultivation of poppies are restricted by law and are now decreasing very rapidly.

BETEL NUTS

Areca palm nuts are chewed with leaves of the betel pepper and lime made from shells. The nuts are used fresh, or sliced, boiled and dried. All the nuts used in China are imported.

The betel chewing habit is very prevalent in southeastern Asia.

TOBACCO

CASE 6.—Men, women and children smoke in China. Pipes are usually long with a small metal bowl and a bamboo stem. The

metal water pipes are used largely by ladies. Cigars and cigarettes have been recently introduced from Manila. Much tobacco is grown in China and considerable quantities are exported. It is much milder than American tobacco and generally of poor quality due to improper curing. Much of it is colored with red ochre or turmeric.

SPICES

CASE 7.—Cassia, or Chinese Cinnamon, is grown in the southern provinces. It is exported in considerable quantities.

PLANTING RICE—CENTRAL CHINA

Rice is raised in flooded fields, around which low walls of earth are banked to hold the water. The young rice plants, from the seed beds are here being set out in rows.

Cassia buds are unopened flower buds from the same tree.

Turmeric root is used both as a spice and a dye. It is largely exported to India for making curry.

Little or no black pepper is grown in China.

TANS, DYES AND OILS

CASE 8.—Indigo is prepared by soaking the plants in water for several days, and then precipitating the color with lime and cabbage oil.

Much aniline dye is imported. It is used for coloring cloth and aniline red is made into rouge.

Vermilion, made by purifying cinnabar by sublimation, and powdered malachite are used in coloring porcelain.

Many essential oils are used and exported for use as flavors and perfumes.

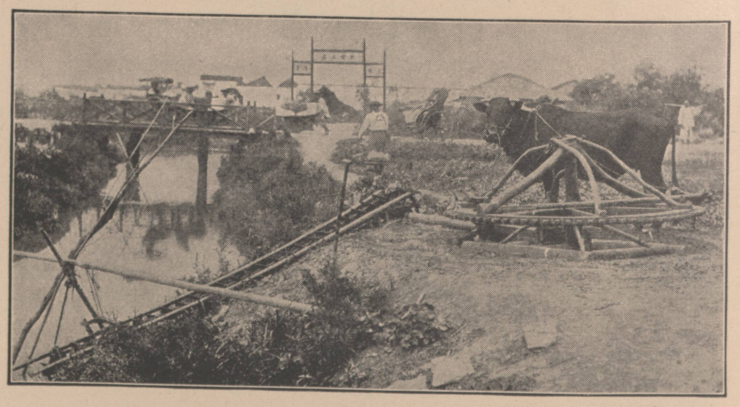
Peanut oil is burned in lamps, but is being rapidly replaced by American kerosene.

Soy bean oil is manufactured in enormous quantities both for home use and for export.

Wood oil or "Tung oil" is a valuable drying oil for use in paints. It is made from the seeds of a large tree (*Aleurites cordata*) that is very abundant.

RICE

CASES 9-10.—Rice is the staff of life in southern China. It forms



PRIMITIVE OX-WHEEL FOR LIFTING WATER FROM STREAM

Rice requires an abundant supply of water. This picture illustrates one of many primitive arrangements for irrigation

a part of every meal for people who can afford it. In places where it is grown the daily ration for a man is one and one-half pounds. Glutinous rice ground into flour is used for cakes and confectionery.

WATER WHEEL AND RICE POUNDER

CASE 11.—Large wheels, usually made of bamboo, are used on the banks of rivers to work the rice hulling hammers. The water raised may also be employed for irrigation.

WATER WHEEL AND RICE MILL

CASE 12.—Large undershot wheels are used to furnish power for grinding rice in primitive stone mills.

RICE CULTURE

CASE 13.—Rice forms the principal crop of the farmer in southern China. It is grown in small fields which are kept covered with

from four to six inches of water during the growing season. The grain is never sown broadcast but planted in rows for greater ease in cultivation. Nearly all of the work is done by hand. The ripe grain is cut with sickles, and threshed by beating the heads over the edge of a box. Paddy is pounded in a mortar to loosen the husk and then winnowed to clean the grain from the chaff.

MANCHU WOMAN—PEKING, CHINA

The Manchu women wear a peculiar black hat with a flat top. They have never deformed their feet by binding

A RAILWAY GUARD
NEAR HANKOW, CHINA

China's modern army is equipped and drilled on European lines. For several years, the railways have been carefully guarded both on account of revolutionary disturbances and popular superstitious prejudices

Not enough rice is raised for the home trade, and large amounts are imported from the Philippines, Japan and Cochin China.

SUGAR

CASE 14.—Sugar cane is grown only in two southern provinces. The mills and refineries are very crude and primitive, and both quality and quantity of the product are low. Very little rum or molasses is made.

FRUITS AND PRESERVES

CASE 15.—Fruits are very abundant in China, but the quality is usually poor. Oranges are natives of southern China. Li-chis and lungans are canned and exported from Hongkong. Berries, pears and peaches are raised in the northern provinces.

AGRICULTURAL IMPLEMENTS

CASES 16-18.—Chinese farm tools are very rude and primitive. Nearly all the implements in common use are shown here. No horses are used on the farms. Rice fields are plowed and harrowed with the water buffalo, but all other work is done by hand. The hoe is the principal tool of the farmer. With it he does much of his plowing and all cultivating and weeding.

Intensive cultivation of very small farms is the rule in China. In the southern part, irrigation, often by man power, is almost universal. In northern China irrigation is not necessary.

TEA HOUSE

CASE 19.—This is both restaurant and club house to the Chinese. Merchants take their prospective customers to these houses and conclude the bargains over the tea cups.

The universal use of tea probably accounts for the restricted use of alcohol. In this respect the Chinese are a very temperate people.

Couches for opium smokers may be seen on the second floor. One always lies down to smoke opium. These couches would be rarely seen to-day, as the use of opium is rapidly disappearing under the strict enforcement of prohibitory laws.

CEREALS

CASE 20.—Rice is the most common cereal used in China. Wheat and millet are grown and used in the northern provinces. Many of the cakes are made of bean meal or of potato flour. Buckwheat and corn are grown in a few localities, but are not eaten to a very large extent.

Wheat is grown in nearly every province, but Manchuria stands first with an estimated production of 10,000,000 bushels. Every year wheat and flour are becoming more important as food for the people of China. At present the home crop does not equal the consumption, and there was an import of 1,481,349 barrels of flour in 1911. The middle provinces contain some of the most fertile wheat land in the world, and already China is one of the great wheat-producing countries.

SEEDS USED FOR FOOD

CASE 21.—Beans and peas form a large part of the food of the

Chinese. These seeds, being rich in nitrogen, take the place of meat, which is used very little. Soy beans are a very important crop in the northern provinces. Great quantities are pressed for the oil, which is used for food and as an illuminant. Many are exported to Germany and Austria, where the oil is used for soap making. The oil cake is a valuable fertilizer and is exported to Japan.

Some soy beans are made into a sauce for meats and rice, but the product is inferior to Japanese "Shoyu," which is imported.

Many nuts are eaten or pressed for their oil.

Melon seeds are considered a delicacy. They are eaten instead of candy. When a Chinaman wishes to treat a friend he offers a few melon seeds instead of a drink of wine or beer.

HATS AND CAPS

CASES 22-23.—Hats are not worn in China so commonly as in America. The large ones of straw or bamboo are for coolies or laborers. Caps with a button, tassel or feather on top are worn by officials of various grades and by students. They are more a badge of rank and authority than a head covering.

Since the revolution and the cutting of the queues, American hats have become very popular. In some of the southern cities foreign hats are now more common than the native styles.

FOODS OF ANIMAL ORIGIN

CASE 24.—These are not the staple food of the masses but are some of the peculiar things very frequently eaten in China.

Birds' nests are built in caves near the sea by a swallow, from a gelatine-like material ejected from the mouth of the bird. The nests are made into soup with eggs and spices.

Shark's fins, fish maws and dried cuttle fish are other common soup materials.

Very little meat is eaten in China. Some pork is used, but almost no beef or mutton. Most of the people are almost wholly vegetarians.

Trepang, or bêche de mer, is a sea slug dried and smoked. It is considered a delicacy and is largely imported from Japan and the islands of the Pacific.

MEDICINES

Case 25.—Medicine as a science does not exist in China. Ignorant quacks are the only doctors. The popular idea seems to be that the larger the dose and more disgusting the material, the more likely it is to cure.

Scorpions are given to produce perspiration. Fossil teeth, bones and shells are powdered and given to cure fevers.

Centipedes and beetles are given for blood diseases or powdered and applied to sores.

Insects are "used in curing boils and scrofula and as a antidote to other poisons of a dark green color."

Dried toads and lizards are powdered and used for sores. They are also boiled and the water drunk to cure leprosy.

Wasps' nests are supposed to cure consumption.

Snake skins are applied to relieve itching. Turtle shells are boiled and the glue extracted is eaten as a tonic.

MEDICINAL PLANTS

CASE 26.—Three hundred and fourteen different plants are noted in a treatise on Chinese medicine. Their use is a curious mixture of experience and superstition.

Ginseng is supposed to increase strength and prolong life, and so is very popular. It is imported in very large quantities, eighty per cent of the imports coming from America. The roots are worth from fifteen to forty five dollars per pound in the Chinese ports.

Note the large, wax covered pills, which to be effective must be swallowed whole, and the doses wrapped in paper as our powders are.

STRAW PLAIT

CASE 27.—Some straw plait is used for hats, but most of that produced is exported.

BASKETS

CASES 28-29.—Baskets are the most common receptacles in China. Lined with oiled paper they serve for liquids, and are used for nearly all purposes for which we employ boxes or pails.

ROPE AND CORD

CASE 30.—Cotton, hemp and ramie are used for small cord. Larger rope is made from coir, rattan or split bamboo.

WOOD

CASE 31.—Bamboo is more commonly used in China than any other wood. Nearly everything is made of it. Split into narrow strips, it is made into brushes or ropes. The young shoots are boiled and eaten.

The universal use of wood for building and for fuel, with the absence of any system of forestry, has caused the practical disappearance of forests in a great part of the country. Many

large tracts of land are barren deserts which should be covered with valuable timber.

RAIN COATS

CASES 32-34.—Rain coats are made of palm leaves, bamboo leaves or coir. Chinese coir is obtained from the leaf sheaths of the coir palm. It is a longer fiber than the coir made from cocoa-nut husks. Ropes, nets and mats are also made of it.

Shirts made of small bamboo twigs are worn in summer to keep the silk or cotton clothing from becoming damp.

HEMP AND GRASS CLOTH

CASES 35-37.—Four plants of widely different species furnish the fibers called hemp. From these fibers "grass cloth" is woven. This is sometimes of very fine texture and is largely used for underclothing, especially by well-to-do people.

COTTON

CASE 38.—Cotton is grown in all parts of China, but the industry centers in the Yangtze valley. Although the plant has been grown for many centuries, new and improved varieties have not been produced. Chinese cotton has a short staple and so is of poor quality. This is due to improper methods of cultivation

Nearly all the cotton is grown on small farms, ginned with hand power machines and spun and woven in the homes of the farmers. From a few provinces cotton is exported, chiefly to Japan, and much cotton yarn is imported for mixing with the poorer native cotton.

COTTON FABRICS

CASES 39-41.—China buys more cotton cloth from America than does any other country. A few cotton mills have been built in China in recent years, but still nearly all the cloth manufactured there is woven on hand looms. Nine-tenths of it is dyed blue because this is the cheapest color.

Imported cloth is cheaper than the home-made goods. Being finer it will not wear so long, but is popular on account of the low price. A poor man can better afford two cheap suits than one good but expensive one. Practically all the clothing of the poor people is made of cotton. When the weather is cold two or more suits are worn, one over the other.

The cloth in case 41 is not of Chinese make. It shows the kinds, colors and patterns that are popular and easily saleable there.

The collection of trade marks is also interesting. A trade

mark, or "chop" means much more in China than elsewhere. If a certain chop becomes familiar the continued sale of the goods bearing it is assured.

SADDLE

CASE 42.—A rather elaborate saddle for the use of a mandarin or military officer is shown here.

Horses are very rare in southern China but are common in Mongolia and Manchuria. They are usually small but strong. Mules and asses are much more numerous than horses.

CHINESE WOMEN WITH CHILDREN AND SERVANT

The little girl at the left has bound feet. The servant holds a brass tobacco pipe for her mistress

SHOES

CASE 43—Shoes are usually made of cloth, with soles of wood, felt or paper. Straw sandals are worn by very poor people and laborers.

Black satin boots are a part of the official dress of a mandarin, and must be worn while he is on duty.

Shoes for ladies with small feet are usually of satin, heavily embroidered.

The feet of girls are bound when they are from five to ten years old. It is done only because it is the fashion. A woman's chance of marrying well increases as the size of her feet decreases. The practice of foot binding is not confined to the rich

people. Note the rolls of cotton bandage for binding the feet. After it is once put on the bandage must be worn throughout life or the feet will not remain small.

PAPER

CASE 44-46—Paper is made from bamboo, rice or wheat straw, cotton, hemp, the bark of the paper mulberry and several other trees, and the refuse of silk cocoons. The so called "rice-paper" is a thin veneering shaved from the pith of a large shrub (*Aralia papyrifera*).

Joss paper is used extensively in religious ceremonies, and

CHINESE WHEELBARROW CARRYING MAN AND HOG

In many parts of the interior of China, there is no other wheeled vehicle

various objects made of paper are burned as offerings to the gods or to spirits of ancestors.

WOMEN'S CLOTHING

CASES 47-51—The dress of Chinese women is very similar to that of men. It consists of a short jacket, broad trousers and one or two long loose robes. Sometimes a skirt divided down the sides is worn with a shorter robe tunic.

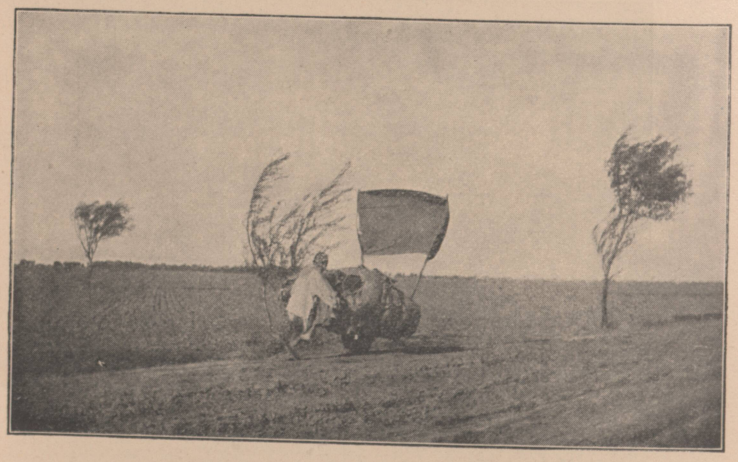
For the poor people the material is nearly always blue cotton. Rich people wear silk and grass cloth.

In cold weather the underclothing is padded with cotton and in north China a fur or fur-lined robe is put on as an overcoat.

Bright colors with many jewels and ornaments are very popular.

CERAMICS

CASES 52-53.—Porcelain making is a very ancient art in China. The Imperial Potteries at Kingtehchen in the province of Kiangsi are said at one time to have employed over a million workmen at five hundred kilns. Much of their glory has departed but still they are the largest factories in China, employing at



CHINESE WHEELBARROW WITH WIND SAIL
From a photograph by Bailey Willis, Carnegie Institution, Washington

present about one hundred and sixty thousand laborers and burning one hundred and twenty kilns.

The two large vases shown here are fine specimens. They are very old and valuable.

Kaolin, the clay from which fine porcelain is made, takes its name from the Kaoling hills where there are large deposits of it.

GLASS

CASE 54.—The Chinese are not expert in the manufacture of glass. Their best work is seen in ground glass lamp shades, some of which are shown in the cases of clothing (47-51, 62-66). A few years ago much broken glass was imported from Europe and remelted, but this trade has now almost disappeared.

LACQUER

Chinese lacquer ware is distinctly inferior to that made in

Japan. Plain red is the most common color used. Some of the gilding is pure gold leaf. The finest piece shown is the tray with pearl figures inlaid in the lacquer.

SEDAN CHAIR

No. 55.—This is the common carrying chair used both in the cities and on country roads. People who can afford to ride seldom walk. There are few horses or vehicles drawn by animals, so the usual mode of travel is to be carried in a chair by two or four coolies.

WHEELBARROWS

Nos. 56-57—These are in common use for carrying both freight and passengers. In level country a sail is often used and among the hills men, women or animals are hitched in front. The general absence of roads makes the use of carts or wagons very difficult.

PAGODA OR "TAH"

Case 58.—Model carved from agalmatolite or Chinese figure stone. Pagodas are shrines for idols or for relics of saints. They are supposed to ward off evil and bring good luck to the surrounding community. The number of stories is always odd, usually seven, nine or eleven, and the average height is about 170 feet. They are built of wood, brick, stone or porcelain, brick being most commonly used.

Each story is surrounded by a balcony with doorways which are never closed, opening on to it. Sometimes there is a stairway inside but often there is no way to reach the upper balconies. It is estimated that there are about two thousand pagodas in China.

FANS

Case 59.—No Chinaman, rich or poor, would feel at ease without his fan in the proper season. A man's fan may have sixteen, twenty or twenty-four ribs, but a woman's fan must not have less than thirty. The paints used in decorating them are made from fresh persimmons.

METAL WARES

A large business in pewter ware is done at Swatow. The metal is composed of 80% tin and 20% lead. A large part of the metal used is imported.

The wrought iron used in common kitchen utensils is of very good quality.

Most of the tin plate is imported, but the articles made from it are of Chinese manufacture.

BRASS AND COPPER

Cases 60-61.—Brass and copper are much used for incense burners,

candle sticks and some household articles. Large pans and braziers, or charcoal stoves, are shown here. Note the opening in the tea kettles where the charcoal fire is put inside.

CLOISONNÉ

The art of cell enameling has greatly declined in China, but efforts are being made to revive the industry. The base is a copper vessel with a design outlined by strips of brass soldered to its surface. The cells so formed are filled with enamel,

A MANDARIN'S COURT

Chinese legal procedure is undergoing a change under the new government. In this old-fashioned magistrate's court, the prisoners present themselves in an attitude of deep humility

colored with mineral pigments and then the whole is fired. Usually three enamelings and firings are necessary, after which the surface is ground and polished and the edges of the brass strips are gold plated.

MEN'S CLOTHING

CASES 62-66.—A complete costume consists of a shirt and loose trousers, one or two long loose robes with a short overcoat for winter. The materials vary with the season and the climate.

Poor people wear cotton almost exclusively and in cold weather add lining, padding and a coat of sheepskin. Richer folk wear grass cloth, silk and costly furs.

Official dress follows the same lines as that of private life but is made of richer materials with more elaborate ornamentation. An officer always wears black satin boots with white soles and a cap with a button which shows his rank.

Since the revolution there has been a large increase in the popularity of foreign clothes, shoes, hats and underwear. There is at present a demand for second-hand American clothing, and cheap, ready-made suits.

LEARNED MAN

CASE 67.—Learning is very highly esteemed in China and scholars form the highest rank in society. They are permitted to wear special silk robes and gilt buttons on their hats. Spectacles are worn as a badge of honor whether they are needed or not.

Writing is done with a soft, hair brush and India or Chinese ink. The ink is made in solid sticks and rubbed up with water as needed.

An education in the classic literature used to be the chief requirement for entering official life.

Western education is being introduced rather slowly. Many young men are sent abroad at the expense of the government to be educated in the best schools of Europe and America.

WOMAN REELING SILK

CASE 68.—This model shows a farmer's wife, in her usual costume, at one of the ordinary occupations.

In central and southern China silk culture is almost entirely the work of women. Most of the work of reeling and weaving is done in the homes.

For further notes on silk culture see cases 95-98.

WEAPONS

CASES 69-71.—The Chinese are naturally lovers of peace. The native weapons closely resemble the weapons of Europe during the Middle Ages. Gunpowder has been known in China since the sixth century but until recently was little used except for fire crackers.

The Chinese army is now equipped with modern guns from Europe, and under foreign drill masters, is becoming an efficient fighting machine.

MUSICAL INSTRUMENTS

CASES 72-75.—An authority on Chinese music describes seventy-two instruments, of which seventeen are drums. Gongs, drums and cymbals are the most characteristic. Horns are commonly used at weddings and funerals.

The most popular instrument is the two-stringed violin, which is played with the bow between the strings.

Guitars and lutes, with strings of silk are used by strolling singers and in the theaters.

Chinese music is very different from ours and is not pleasing to western ears. They know nothing of harmony and counterpoint, and tunes are never set to any key.

TOOLS

CASES 76-78.—Chinese steel is of poor quality and most tools are rather crude. From the blacksmith's hammer to the surgeon's scalpel this lack of finish is plainly seen.

Saws and planes are made to cut when drawn toward the user.

The many forms of needles and lancets used in surgery are interesting.

BOATS AND SHIPS

CASES 79-84.—China probably has more boats than any other country. Many families have private river boats.

A great many fishing boats are used, as that industry is very important in China.

Nearly all freight is carried by water. The many rivers and canals forming an extensive system of internal waterways, and the irregular coast with sheltered harbors, make water transportation easy and cheap.

"Junk" is a general term for all Chinese ships and does not refer to any special size or form. Many junks are of very light draft for use on canals and shallow rivers.

FISH NETS AND TRAPS

CASES 85-87.—Fish forms a large part of the food of the Chinese, and the fishing industry is an important one. All sorts of nets and traps have been invented for taking various kinds of fishes. Carp and many other fish are raised, even the flooded rice fields being used as fish ponds during the winter season.

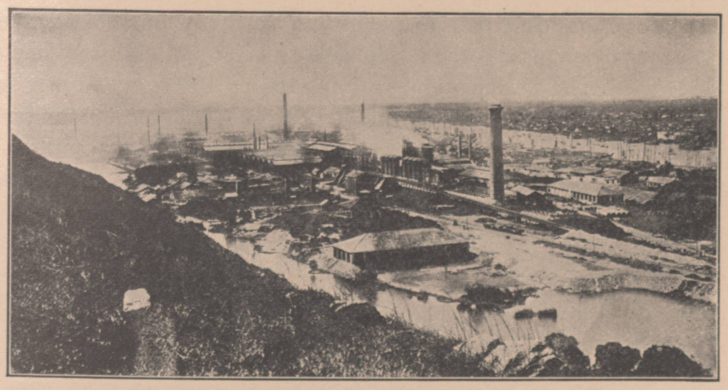
The hook and line are seldom used, as the net brings larger return and the Chinaman fishes for food and not for sport.

MINERALS

CASE 88.—China has large deposits of nearly all the useful and precious minerals. Coal is found in great quantities in many parts of the country. It has been used for fuel to a limited extent for many centuries, but still the rich coal fields have been hardly touched. Some mines are now being worked by modern machinery, and the total production of coal for 1910 was 9,897,973 tons. Nearly half of this was anthracite. With the further introduction of modern mining methods, China will become one of the greatest mineral-producing countries of the

world. Already the export of coal to Japan is an important item in the foreign trade of the nation.

Iron is mined in several parts of the country. The largest mines and manufacturing plants are in or near Hanyang, on the Yangtze River, about 600 miles from the sea. One mine has a body of ore exposed on the surface estimated to contain 500,090,000 tons. These iron works make steel rails and other railroad furnishings both for use in China and for export. There



HANYANG IRON WORKS—OPPOSITE HANKOW, CHINA
This establishment turned out the steel rails for the road from Peking to Hankow, and makes up a large amount of structural steel for modern buildings in China

is an annual export of pig iron to the United States amounting to several thousand tons.

Some petroleum is found in eastern Shensi and a few oil wells are being worked with rather primitive machinery. One oil refinery has been started at Yenchang and is producing small quantities of oils. The import of kerosene is enormous, amounting to over 235,000,000 gallons in 1911. By far the larger part of this came from the United States.

MODELS

CASES 89-90.—This collection of models shows various phases of Chinese life. The procession of the dragon is a common religious ceremony. Models showing a court of justice and modes of punishment of criminals are shown.

Various means of transportation include the bullock cart, wheelbarrow and closed sedan chair of the mandarin.

At the top of the case are some good examples of fine wood carving.

BARBER'S OUTFIT

CASE 91.—The Chinese barber carries his shop with him and does his work on the street. A part of his business is to scrape the tongue and clean the ears of his customers and to wipe out their eyes. To this custom is traceable many diseases of the eyes which are so common in China.

Barbers and actors belong to one of the lowest classes of society.

WIGS AND COMBS

CASE 92.—Purchased hair is often worn by the Chinese. A long, heavy queue used to be fashionable and if it did not grow had to be made. The fine combs are interesting bits of wood carving.

There is a somewhat important export trade in human hair, derived almost entirely from combings, to supply the markets of Europe and the United States. At the outbreak of the revolution the queue was denounced as a token of Manchu bondage, and a resolution was adopted favoring its abolition. The official classes, from the president downward, have all dispensed with it, and in many parts of south and middle China it has entirely disappeared. It is still worn to some extent in the north.

A TOMB

CASE 93—The tomb of his ancestors is a Chinaman's most treasured possession. Graves and tombs are among the most conspicuous features of the landscape. They are carefully cared for and once each year are visited, repaired, swept and an offering made to the spirit of the dead.

At other times the worship of ancestors is performed before a tablet kept in a shrine in the home of the family.

GAMES

CASE 94.—The Chinese are inveterate gamblers. Games of chance are the common amusement for all ages and classes of people.

Cards and dominoes are largely used among the masses, while chess is a game for literary people.

The chess board has seventy-two squares, and the names of the men are written on the pieces instead of being shown by their forms. The game is said to have been invented in 1120 B. C.

FEEDING SILKWORMS

CASE 95.—Silkworms are very carefully reared in the homes of the farmers.

Newly hatched worms are as fine as hair and one tenth of an inch long. They are fed six times a day for three days and after

that still oftener. The food is mulberry leaves, finely chopped for the young worms and whole for the older ones. The life of a worm is about thirty days and it sheds its skin three or four times during that period.

When ready to spin, the worms are put on bamboo racks or bundles of straw or twigs. It takes from three to five days for a worm to spin a cocoon.

COCOONS AND RAW SILK

CASE 96.—After the cocoons are spun they are put in jars and buried in the earth, or else steamed on trays over boiling water to kill the

A VIEW IN THE HOUSE-BOAT SECTION AT CANTON

The Pearl river at Canton is crowded for several miles with thousands of boats, the permanent homes of some of the poorest people

chrysalides. The silk may be reeled off at once, or the cocoons kept indefinitely.

Before reeling, the cocoons are put into warm water to soften the gluey substance (sericin) and then the filament is wound off. Each cocoon contains about one half mile of silk, or from 800 to 1000 yards. From three to twenty cocoons are unwound at one time, depending on the size of the thread desired and the skill of the reeler. An expert is able to handle a finer thread than a novice. (See also case 68 for the reeling of silk.)

SILK FABRICS

CASES 97-98—Most of the spinning and weaving of silk is done on

hand looms in the homes of the people. Even the large manufacturers give out the raw silk to their workers, who take it home and weave by the piece. Some of the results obtained are surprisingly beautiful, considering the primitive machinery used and the conditions surrounding the laborers.

Silk is the most important and valuable product of China. Immense quantities are used at home and the export of raw silk fabric in 1911 was worth $60,000,000.

Some factories with steam power looms have been established in recent years.

WEAVING MATTING

CASE 99.—This is the typical hand loom on which practically all Chinese matting is woven.

The warp is hemp cord and the grass used is of several kinds. Two men work at one loom. One pushes each straw between the threads of the warp with a strip of bamboo, and the other turns in the ends of the straw to make the selvage and brings the cross piece down sharply upon it to press the straws together.

Matting is nearly always woven in the homes of the people. A large manufacturer may supply the materials to the workers who take it home and weave by the piece. In Canton there are some factories where many looms are operated in large buildings.

MATTING

CASES 100-104.—Matting is one of the most important products of southern China.

Besides the great amount used at home it is exported in enormous quantities. A large part of the export comes to America. We imported over 13,000,000 yards in 1912. The amount imported has decreased nearly 25 per cent in two years, due probably to the increasing production and popularity of American-made grass mattings.

Chinese matting is woven in six-foot mats, or in rolls of forty yards each. From three to six rolls can be woven by two men on one loom in one month.

For the colored and figured sorts, the grass is dyed before weaving, the process taking about three weeks.

THEATER

CASE 105.—Theatrical performances are very popular among the Chinese. Plays are often given free to the people. A rich man hires the actors to give a performance as a part of some

family feast or celebration. In that case a stage is erected in front of the house of the patron and the play given in the open air. The audience bring their own seats, if they have any. A play often lasts more than one day. The scenes are usually historical.

There are no great dramas in Chinese literature and actors belong to a low class in society.

YAMEN

CASE 106.—The yamen is the official and private residence of a mandarin.

A wall is built before the entrance to keep out bad spirits

WEAVING MATTING

All Chinese matting of good quality is hand-woven. The industry centers near Canton

which are supposed to travel in straight lines. On the inside of this is a picture of "T'an," the accursed beast of avarice, which is to serve as a warning to the mandarin every time he sees it. The flag poles bear banners which show that this mandarin is connected with the board of education. Painted on the flag poles are quotations from the Chinese classics.

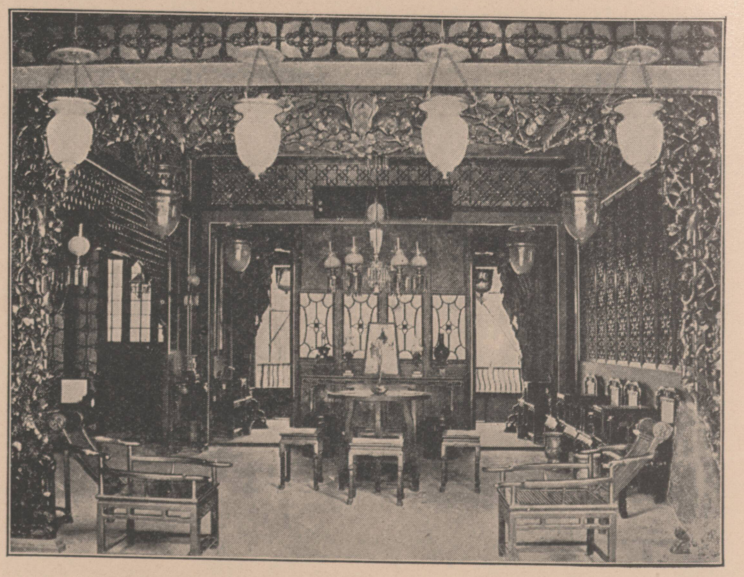
The private residence of the family surrounds the open court near the back of the house.

GENTLEMAN'S HOUSE

CASE 107.—This is a typical home of the better class. Chinese houses usually have a foundation of stone, a framework of

wooden beams and the walls between the timbers, built of brick or a sort of concrete. Roofs are nearly always covered with tiles. Windows, which usually open on the inner court, used to be made of paper, but glass has been recently introduced.

The house consists of two parts with an open court between flanked by covered passages. In the first part are the gate keeper's lodge and the chair room. Living rooms for the family are on the second floor. In the back building are the kitchen and sleeping rooms. The large signs at the front door show the



INTERIOR OF A CHINESE RESIDENCE OF THE BETTER CLASS

degrees taken by the owner of the house in the official examinations.

RESTAURANT

CASE 108.—In Chinese cities restaurants and tea houses are very numerous. They serve the purposes of both club house and saloon.

The first floor is often a shop where fine teas are sold. On the upper floors are rest rooms and lunch rooms for guests and living rooms for the family of the proprietor.

FURS AND SKINS

CASES 109-110.—Furs form an important part of the winter clothing of the people who can afford them. Some very beautiful and costly skins are used.

Peacock feathers are the insignia of official rank.

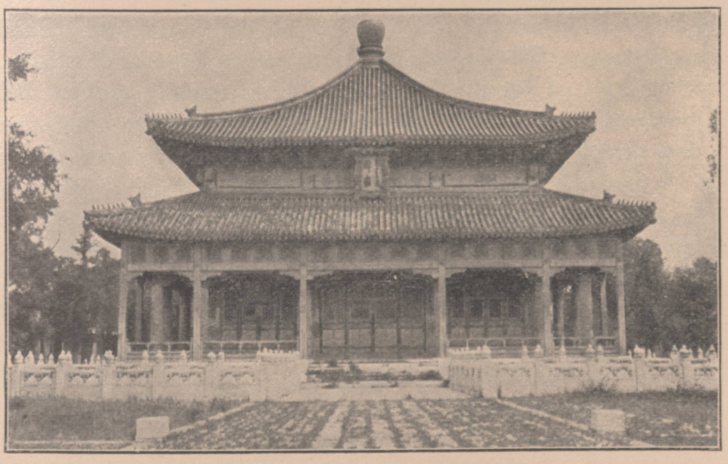
Elephant tusks are imported for making carved ivory objects.

WOOL AND HAIR

CASE 111.—Very little woolen cloth is used in China. Some sheep and goats are raised in the northern provinces and the wool is used for felt hats, leggings, rugs and carpets. Small quantities of wool and camel's hair are exported.

WRITING MATERIALS

CASE 112.—The Chinese never use a pen. All writing is done with



HALL OF CLASSICS, PEKING

a brush, which must be made of very soft hair. Fine goat hair, rabbit or weasel fur is commonly used.

Chinese ink, or as we more often call it India ink, is composed of glue mixed with lamp black made by burning oil. It is formed into sticks and when used is rubbed in water on an ink stone.

Note the flat brushes, so made that the wood may be cut back as the bristles wear short, in the same way that we sharpen a pencil.

ORNAMENTS

CASES 113-114—The Chinese wear many ornaments of real or imitation jewels.

Jade is the most highly prized of all precious stones. It is frequently imitated with glass or stained bone or ivory.

Broad thumb rings are worn by men and smaller ones by women. Some are of glass and some carved from pearl.

Large and peculiarly shaped earrings, and a great variety of bracelets and hair ornaments are shown here.

Artificial flowers are made in immense quantities from silk, paper or pith.

RICE BOWLS

CASE 115.—This ornamental cabinet shows one of the many decorative uses of bamboo. The bowls are good examples of lacquer work. They are elaborately decorated with figures and verses of poetry laid on in gold.

TRAVELING KITCHEN

CASE 116.—Food venders are common on the city streets. Each carries a portable stove on which to cook a large kettle of rice, and a cabinet for the bowls and dishes holding pickles and preserves. Usually they do a large business as the Chinaman does not object to eating his lunch in the crowded street.

Chopsticks are most commonly made of wood or bamboo, but sometimes of bone, ivory or metal. The leather case for a knife and pair of chopsticks is interesting.

STEELYARDS

Steelyards are universally used for weighing in China. Small ones with a beam of bone or ivory are for weighing jewels and precious metals. Larger ones with a weight of brass or stone are used for heavier things.

CHINESE RELIGION

At least six different religions, each having a large number of adherents, are found in China. These are often so interwoven that it is almost impossible to determine which one gave rise to a given faith or practice.

PRIMAL RELIGION

The primitive religion of China was monotheistic. Its god was "Shangti" the Supreme Ruler or King of Heaven. No image of Shangti was ever made, and no temple was ever erected for his worship. Sacrifices were offered to him on altars built under the open sky.

This ancient faith, modified by Confucianism, is still seen in one yearly ceremony at Peking. On the day of the winter solstice (Dec. 21) the emperor offers a young bull on the Altar of Heaven. This sacrifice has been kept up for more than four thousand years, and is the only case of survival from ancient times of a burnt offering to the Supreme God.

YANG AND YIN

Closely related to this oldest religion is a belief in the two souls of the universe called Yang and Yin. Yang represents light, warmth and life; also the heavens or the sun from which all these good things come. Yin represents darkness, cold and death, and sometimes the earth or the moon.

These two principles became subdivided into an innumerable host of minor deities. Yang gave rise to good spirits or gods, and Yin to specters, demons or devils. So there grew up a practical polytheism in which one of these gods or demons is associated with nearly every object or animal in the world. Sacrifices are offered to gods of the mountains, streams, roads, fields and forests. These are expected to secure favors from the good spirits or to prevent injury from the devils.

ANCESTOR WORSHIP

Almost as old as the belief in Shangti the Supreme Ruler, is the worship of ancestors. This religion is universal in China. Whatever other gods he serves, no Chinaman neglects the veneration of his forefathers. Each family has three shrines, one at the tomb, one in the ancestral temple of the tribe or clan, and one in the home. In the temple and in the home are kept tablets supposed to be inhabited by the souls of the deceased. The oldest male member of the family is the priest, and offers sacrifices of food, paper money and incense, at each of these three shrines, on the day of the winter solstice.

TAOISM

Taoism is an ancient abstract stoicism, taught by Lao-tze, a philosopher, who lived during the sixth century B. C. Lao-tze formulated a system of rules, by which men might regulate their actions, so as to be in harmony with the immutable laws of nature. A few sentences from his book "Tao Teh King" (Canon of Reason and Virtue) may give some idea of his teaching.

"Whatever be your position in life, keep a calm and placid mind. Do not exaggerate your own importance. It is better to know as much as possible and to feel that you do not know enough, than to know insufficiently and yet to think you know all that can be known. Knowledge is never final. Nothing is final."

During the 2500 years that have passed since its founder's death, Taoism has been very much modified, and apparently bears little resemblance to the high moral code of action taught by Lao-tze.

CONFUCIANISM

Strictly speaking, Confucianism is not a religion, but a system of ethics. Practically, however, it has developed into what is recognized as the religion of the state.

Confucius, the greatest sage that China has ever produced, was born in 551 B. C. He collected and transcribed the ancient classical books, so that almost all that we know of Chinese history before his time is due to him. He was intensely con-

AVENUE OF MONUMENTS, MING TOMBS

The emperors of the Ming dynasty ruled in China from A.D. 1368 to 1684. Their royal tombs, twenty-seven miles north of Peking are approached by a road guarded by colossal stone statues

servative, held to the established order of things merely because it was old, and resisted all tendency to change.

The worship founded on the teachings of Confucius is selfishly materialistic. It recognizes no god beyond nature. All sacrifices are offered to procure temporal happiness and prosperity. If there is an after-life, of which Confucius never wrote, it is just like the present world in its activities, government and social classes. The emperor is the "son of heaven," vicegerent of Shangti, and so is the spiritual as well as temporal ruler.

BUDDHISM

Buddhism was introduced into China from India, by way of Kashmir, about 62 A.D., under the encouragement of the Emperor Ming Ti. A Chinese mission visited Khotan to study the religion, and returned with Buddhist monks, one of royal blood, who translated many of the Buddhist writings into Chinese.

The religion became popular, spread rapidly, and to a large extent superseded or absorbed Taoism.

Under the teaching of the Buddha ("enlightened one," also called the Tathagata, "truth-winner"), the religion follows the "middle path to peace, to insight, to the higher wisdom, to Nirvana." This "eightfold path" he set forth as including "right views, right aspirations, right speech, right conduct, right mode of livelihood, right effort, right mindfulness, and right

ONE OF THE MONUMENTS ON THE GREAT AVENUE
MING TOMBS
Each of these statues is carved from a single block of grey marble

rapture." Pain and suffering were to be avoided by emancipation from desire, and absorption of self into the All. It was a faith without a personal deity and without making a personal hereafter the goal.

The precepts of the Buddha ("sutras") were gathered into collections ("nikayas"), and the songs of the faith were gathered under a title having that meaning ("dhammapada").

These canonical books, and other literature of the faith, were mostly translated into Chinese before 400 A.D., and have been known in China continuously since that time.

Early, or "Hīnayāna" Buddhism was mainly subjective and impersonal. It grew steadily until, in the third century B.C., it was made the state religion by the Indian Emperor Asoka, who set up throughout his dominions stone pillars inscribed with maxims of the faith, and who sent missionaries to many foreign countries.

With the coming of Central Asian races into India shortly before the Christian era, Buddhism was given a more objective and personal form ("Mahāyāna") and received a new missionary impulse under the Kushan ruler Kanishka. The Buddha tended to become the central object of worship as a personal Saviour ("Amida Buddha," the title surviving in the modern Chinese "O-mito Fo"). These changes made the faith more aggressive, and it spread over most of eastern Asia.

A modern Chinese summary of Buddhism makes its principal "deity" (or rather, ideal) Dharma, the "order of the world", the "universal light", the creator of everything". This deification of the law, or gospel, will be of interest to students of early Buddhism. The same summary gives correctly the five "commandments to the layman":

Thou shalt not kill.
Thou shalt not steal.
Thou shalt not commit adultery.
Thou shalt not lie.
Thou shalt not drink any spirits,

showing modern Buddhism to conform in practice to the precepts of its founder.

While Buddhism represents the highest stage of devotion and piety attained by Asiatic humanity, in its present condition in China it is very different from its Hindu original. The eclectic tendencies of the people have linked to it a mass of local demonology and superstition, and it is probable that many of the worshippers at the Buddhist temples, and even many of the Chinese priests, have but a vague appreciation of the teachings of the Buddha.

MOHAMMEDANISM

Mohammedan missionaries were sent to China by Mohammed himself, and were favorably received by the Chinese emperor, about 628 A.D. Many people adopted the new religion, and the foothold then gained by Islam has never been lost. Mosques are quite common in the cities, and in the northern and western provinces the followers of the Prophet are claimed to number about twenty-five millions.

CHRISTIANITY

Christianity was introduced into China by Nestorian missionaries in 635 A.D. For over a century it made considerable progress, but the Mohammedan conquests broke the connection

with Mediterranean lands, and Christianity was almost extinct in China for nine centuries. Medieval travelers like Marco Polo noted remains of the faith, but no real revival took place until the opening of Jesuit missions in 1584. The English church began work in 1807, and other Protestant missions soon followed. There were, in 1910, more than 3500 white missionaries claiming over 250,000 converts.

One of the most valuable things done by the Christians has been their work along the lines of education and medicine. The mission schools and hospitals have done and are doing much to help China to adopt western ideas and civilization.

It cannot be denied that religion of any kind has very little influence upon the life of the educated Chinaman. The ignorant masses are bound by superstition and the fear of demons, but the literary people are largely agnostics. Their position is well shown in a proclamation issued by the Emperor Tao-kwang, which says: "All religions are nonsense; but the silly people have always believed in ghosts and after-life and, therefore, in order to conciliate popular feeling, we protect every belief, including Christianity, so long as there is no interference with the state."

The ignorance and illiteracy of the common people of China is sufficient reason for the existence among them of many superstitious beliefs and practices. There are, however, many thousands of educated people to whom these things are entirely valueless. These are either frankly agnostic or else hold one of the old religions in its purer form.

CHINESE TEMPLE

This case, in its form and decoration, shows the outward appearance of the usual Chinese temple. Wooden pillars, sometimes lacquered and sometimes painted a brilliant vermilion, support a very ornate roof covered with bluish gray tiles. On some temples which are under the direct patronage of the emperor, the roof tiles are of imperial yellow porcelain and on a few Confucian temples they are green. The ridge-pole bears a representation of the sun which, as a symbol of the supreme ruler of the universe, is worshipped by the emperor and the high officials of the government. On either side of this is a dragon, an emblem of majesty, might and terror. Dolphins are among the most common ornaments found on nearly every temple and pai-lu in China. They are dedicated to the goddess of beauty, and admired for their brilliant colors.

On the sides and ends of the temple are panels ornamented with symbolic figures and mottoes. The birds, kingfishers, are used only for the beauty of their forms and colors. The swastika, called "Buddha's heart," is a very ancient symbol. To the Chinese it means "All happiness that humanity desires."

The arrangement of the pillars at the ends of the building is the very common one, making the central door twice as wide as those at

JOSS HOUSE—AMOY, CHINA

A typical Chinese temple. Many buildings more or less like this have recently been transformed into schools

the sides. Panels over the doors on all four sides bear inscriptions in gilded Chinese characters. The one on the front reading from right to left means "Blessings from Heaven proceed." Those on the two sides are literally translated "Tao penetrates past (and) present", meaning "Heavenly wisdom is eternal."

The interior arrangement shows the usual two tables or altars, but the collection of images and other objects is a composite one. Not all of these things would be found in any one temple, as

some are Buddhist and some Confucian. Still the temples in China are seldom devoted strictly to one religion. Taoist images may be found in a Buddhist temple, or Buddhist Saints in a temple to Confucius.

In this case there is room only for the altars with their furnishings, and no space is left for the worshippers.

BEFORE THE ALTAR

Just inside the entrance, and also befor the rear altar, are prayer mats. These are pieces of grass or palm leaf matting, sometimes woven in unusual patterns and special sizes and used for worshippers to kneel upon before an idol or an ancestral tablet.

On the left of the door is an ancient black lacquered tray containing several varieties of joss paper money. This is very commonly used throughout the Chinese empire in the ancestor worship.

The Chinese believe that the spirits of their ancestors require food and other necessities in the spirit land, similar to their needs while on earth. To supply these needs "Tieh" or joss paper money, over which the mystic words "Na-mi O-mito Fo" (Praised be Buddha) have been repeated many times, is burned, thereby converting it into spirit money. Great quantities of this paper are burned at funerals and at the annual worship at the tombs.

Near the left front corner stands a very beautiful and valuable cloisonné incense vase. Such vases as this would be used by wealthy people in which to burn incense to the gods, and also before the ancestral tablets in the family shrines. Ashes of incense would be carefully kept in it at all times. Small bags containing such ashes are often worn by the people as a protection against evil.

On the right of the entrance is a large pewter incense holder, containing a number of joss sticks. Pewter is very commonly used for temple furnishings.

Incense is made of a mixture of sawdust from sandal wood and other fragrant woods, and spices. It is made into a paste with a little clay, sugar and wine, and then rolled by hand about a strip of split bamboo.

Burning incense forms an important and indispensable part of all religious ceremonies in China. Its fragrance rises in thanksgiving for the birth of a son, blesses the wedding feast and

floats above the mourners at a funeral. It is never absent from the temple service nor from the worship of the spirits of the dead.

Near the right front corner a pewter candle-stand holds a decorated candle. Such candles are more for show than for use and are seldom lighted.

Between the incense burner and the candle-stand is a porcelain image of Lue-kung, the god of thunder. This is a Taoist idol which is usually found near the entrance to a temple. He is supposed to cause thunder by beating a drum with the hammer which he holds in his right hand. The wings and claw feet are symbols of lightning. The third eye in his forehead is the eye of wisdom.

Just at the corner of the prayer mat is a diviner's (fortune teller's) outfit. This is commonly found in the temples dedicated to Kwan Ti, the god of war, one of which may be found in every village. Strips of bamboo, each bearing a word or number, are put in the bamboo case and the case is shaken until one strip falls out. The oracle is then read under the corresponding number in the book.

Just beyond the prayer mat, the small idol on a stand with a high tablet at the back has been called a statue of Confucius. Soul tablets similar to this are found on the altars of Confucian temples, but images of the sage are very rare and the identification is uncertain.

The large porcelain dragon shows one of the imaginary animals believed in, feared and worshipped by the common people of China. There are three kinds of dragons ruling the sky, sea and marshes. This is the sky dragon called Lung, represented with his body partly hidden by clouds which are formed from his breath. These clouds sometimes turn to rain and sometimes to fire. A five-clawed dragon is the symbol of imperial power, and can be used only by the royal family. The ones pictured and worshipped by other people have only four claws.

On the floor near the dragon are several musical instruments used in the temple services. The one at the left, made of dark wood, heavily carved, is Muh yu, or the wood-fish drum, so called from a fancied resemblance to a fish. It is beaten with a stick to announce the beginning of a service in Taoist temples, or to mark time in the recitation of prayers. These drums are often used by the priests when begging alms in the streets.

The ornamented drum with a short handle has, inside,

strings with balls attached which strike the drum head when it is whirled or shaken. This drum is sounded at the end of each verse of the Buddhist ritual.

The bamboo flute and the brass-belled clarionets are used in temple music and also in funeral processions.

Large, bell metal gongs are hung near the entrance to the temple and beaten with a muffled wooden mallet to attract the attention of the gods.

Hung from the roof are two perforated brass balls used as censers. They have inside a cup for burning incense, so hung on pivots as to remain upright when the censer is swung.

Between the censers hangs an oil lamp with hand painted glass panels set in a frame of carved wood. Such lamps are used in temples and in the homes of wealthy people.

Ranged along the sides of the temple and on the posts are eighteen wooden standards, tablets and halberds which are carried in religious and funeral processions.

FRONT ALTAR

1. The central object on this altar is an ancient brass urn or vase used for burning incense sticks before idols. The perforations on the lid are the eight trigrams called Pah-Kwa of Fuh-Hi, which form the basis of the system of divination practised by the Chinese geomancers, called Fung-shui.

   The figure on the top of the lid represents Ki-lin, the unicorn, one of the four sacred and fabulous animals of Chinese mythology.

   At the two rear corners of the altar stand:

2. Yang, the sun god, and

3. Yin, the moon goddess

   One of the Chinese views of creation is that "from the subtle essence of heaven and earth, the dual principles of Yang and Yin were formed; from their joint operation came the four seasons and these, putting forth all their energies, gave birth to all the products of the earth." The two creative principles are typified by these figures.

   In front of these stand two pewter joss stick holders and two pewter candlesticks bearing red, paper-covered candles. Other small joss sticks are held in porcelain vases such as would be used by poor people.

4. Near the middle of the table is a wooden tray, beautifully inlaid with pearl, holding six porcelain food bowls. In front of

this are four tea or wine cups and four pairs of chop sticks. More chop sticks stand in the carved wood vase near the image of Yin.

Many kinds of food, with tea and wine, are offered by the Chinese before their idols and ancestral tablets. The food is supposed to be eaten by the spirits, or by "hungry ghosts" or dragons and so secure blessings or avert calamity from the worshippers.

5. At the left of the food bowls is a symbolic candlestick. Kwei

KEY TO FRONT ALTAR IN CHINESE TEMPLE, THE COMMERCIAL MUSEUM PHILADELPHIA

the tortoise, the longest lived reptile, one of the four fabulous animals of Chinese mythology, who cheered Pwanku when he created the universe; and the Stork, which is believed to attain the greatest age among the birds, when used together, as on this candlestick, convey to the Chinese mind the idea of longevity, or the attaining of very great age.

6. On the right is an antique blackened brass incense urn. In it would be kept the sacred incense ashes. This is a very unusual specimen and is very old and valuable.

Two small racks hold pewter models of crooks or halberds. These are of use only as ornaments.

Near the corners of the altar, and also on the rear altar, are

embroidered satin "altar tails". These are used entirely for dec-decorative purposes in the temples and on banners and umbrellas.

Hung on the right corner of the altar is a rosary of wooden beads used by the Buddhists in numbering their prayers.

On the floor at the right end of the altar is a large ornamented drum used very commonly in both Buddhist and Confucian temples.

REAR ALTAR

7. The central figure on this altar is O-mito Fo, or Buddha. The figure is made of wood, heavily covered with gilt lacquer, and is seated in a shrine of elaborately carved and decorated wood. It shows the sage in the character of the "Enlightened One" seated, his hands in his lap with thumbs touching, in holy meditation.

The founder of the Buddhist faith was a Prince of Nepal named Siddhartha, whose family name was Gotama and whose clan was named Sakya —whence his title of Sakya-muni, "Sage of the Sakyas".

After living in the ordinary way for 29 years, he was impressed by the tragedy of human suffering, renounced wife and throne and became a wandering ascetic. After several years of vigil and penance, he passed a day and night of mental struggle under a large tree (known as the Bo tree, or tree of wisdom), from which he emerged a "Buddha" or Enlightened One, with the "path of peace" fixed in his mind. At the age of 35 he began his teaching and preaching at Benares, on the sacred river Ganges, and during the 45 years of his ministry he saw his precepts widely accepted in northern India. He died at the age of 80; the date of his death is disputed, but was not far from 480 B. C.

Before the shrine are two small round screens carved from agalmatorite or Chinese figure stone, a large pewter joss stick holder with a gilded brass lion on the cover, two pewter vases of artificial flowers, and two very finely decorated wax candles on pewter stands. These candles are perfumed with fragrant wood powder mixed with the wax.

8, 9. On either side of the shrine is a gilded wooden figure of one of the eighteen disciples of Buddha, or, more correctly, sect-founders of early Buddhism.

The compartment between the shoulders serves to introduce the soul into the idol. A live fly, placed between some cotton and thin silver plates is put in this cavity. The life of the dying fly is supposed to enter the idol and transform it into a spiritual being. This is, of course, borrowed from non-Buddhist beliefs.

10, 11 At the rear corner of the altar are two large porcelain figures of Mencius and one of his disciples. Mencius was the second greatest of the Chinese philosophers, and the most noted expounder of Confucianism.

KEY TO REAR ALTAR IN CHINESE TEMPLE, THE COMMERCIAL MUSEUM, PHILADELPHIA

12. On the right side of Buddha's shrine stands the Wan-Ming-San or Umbrella of Myriad Names. The Wan-Ming-San is given to military and civil officials, as a mark of high esteem and appreciation, by the people of a city or district over which such officials have exercised authority.

It is usually made of scarlet satin or silk, with figures of dragons embroidered in gold or silver tinsel, and covered with other ornamentations. The top is flat and a broad curtain hangs down from the outer edge. Upon this curtain or on the embroidered tails, the names of the donors are sometimes embroidered in yellow or black silk.

The gift of such an umbrella is highly prized by officials. The Wan Ming San is given the place of honor in all state, religious, or funeral processions in which it is always carried.

13. On the left of the shrine is a Dragon Screen Fan. This is used by officials in traveling, either in cities or on long journeys. It is always carried in funeral processions as one of the many indications of the rank and social, as well as official position of the departed.

The dragon screen fan is made of tough paper, glued upon a bamboo frame. It affords shade to the official, and by skillful manipulation of the servant carrying it, he is prevented from seeing any passing official who may be objectionable, thus avoiding the loss of valuable time in official and ceremonial salutations.

The great dragon's head painted on the fan is believed to possess the power to drive away evil spirits.

14. On the front of the altar is a small figure of Buddha, crowned and in the act of blessing the worshippers. February 15 and April 8, the anniversary of Buddha's death and birth, are the two chief festivals of the year in all Buddhist countries.

15, 16, 17. There are three figures of Kwan Yin P'u Sa, the Goddess of Mercy. This goddess is identified with a legendary Chinese princess who is believed to have devoted herself to saving human lives, especially from the dangers of the sea. Hence, in a special way, she has become the guardian deity of seamen; but she is also specially worshipped by women as the goddess who grants male children, and listens to the prayers of the unfortunate and unhappy.

Temples and idols to her are very popular throughout China. The images of this goddess in this temple are made of wood and were once covered with a heavy gilt lacquer, which has

been almost entirely worn off, indicating the great age of the idols.

18. This little god is Tseng Fu Ts'ai Shen, one of the five gods of wealth. As everyone wishes to be wealthy, the worship of these gods is very popular. They have a festival on the second and sixteenth days of every month, which is celebrated by candle and incense burning and by sacrifices of pigs, calves and goats. This image is made of silver.

19. Crude ancestral tablets like this are made and worshipped by the Lolos, an ancient tribe inhabiting the mountains of Yunnan and Szechuen. It is made of a bundle of dried grass stems tightly bound with red cotton cord. At the back is a small strip of bamboo bearing the name of the deceased in the ancient Lolo characters. This is a very unusual specimen.

20. Aizen Myo O is the God of Love. Notice his fierce expression, the third eye in his forehead, and the three small heads growing from the sides and back of his neck.

21. Lo han is stated to have been one of the eighteen holy men or disciples of Buddha. (But as "Lo han" is merely a transliteration of "Arahant," or Saint, this is evidently not entirely accurate.)

22. Rakan, stated to have been another of the disciples of Buddha, is shown in a state of happiness after the completion of a fast. (But "Rakan" is also a transliteration, probably Japanese, of "Arahant," or Saint, and consequently not a specific personage.)

23. Hotei, God of Contentment, is one of the many gods of good luck. It is one of the common household idols worshipped by the people throughout the empire.

24. Hito Maro, the God of Poetry, is worshipped wholly by those wishing to improve their poetry.

25. Kwan-ti, God of War, was an ancient warrior-hero who was deified during the Manchu dynasty. He is now worshipped more by the mandarins and public officials than by the common people.

26, 27. Ta Mo (Japanese Daruma, a corruption of Sanskrit Dharma, the second half of the name Bodhi-dharma) is believed to have come to China from India in the beginning of the 6th century. He is recognized as the first patriarch of the Shanno (Jap. Zenna or Zen, a corruption of Skt. Dhyāna, Pali Jhāna) school of Buddhism. It is an intuitive method of contemplation and the school emphasizes the identity of our

own mind with that of the Buddha, or of the universe. It is said that Bodhi-dharma sat in contemplation throughout nine years and that his legs dropped off. Yet another tradition says that he went back to India over the sea standing on a reed-leaf. Thus his statue is represented in sitting posture, facing a rocky wall, or standing, mostly on a leaf. These are to be seen everywhere in the temples belonging to that school and they are reproduced alike in painting and in sculpture.

Because of the similarity of name and of an ornament which he wears, resembling the Christian cross, some have imagined the Ta Mo legend to have been connected with the Apostle Thomas, but this idea is merely fanciful.

In front of No. 26 are two seated figures which are probably also representations of Ta Mo, whose image is very common.

28. This is a very curious image made of shells pressed into clay The particular god represented is unknown.

29. Fu Ku-Ro Ku-ju, the god of wisdom, is distinguished by his very long head, which is a sign of his great learning.

There is a smaller image of the same god near the centre of the altar. Both were brought from Chefu.

30. A small carved wood lion holds a smaller animal under his paw. This group is a common one in China for both wood and stone carvings.

31. The Shinchu or ancestor tablet is usually a piece of wood, twelve inches long by three inches wide, and of varying thickness, fastened to a base in an upright position. The inscription, written or carved upon the face of the tablet, gives the name and history of the one to whose memory it has been erected. There is sometime an opening in the back of the tablet to hold papers containing the names of remote or illustrious ancestors.

Ancestral tablets are not only erected to the memory of parents, but also to national heroes and great men.

The inscription on this tablet is to the memory of a great mandarin.

Before the tablet are some sacrificial food bowls and chop sticks, as they are used in the ancestor worship.

Two heavily embroidered satin altar cloths hang from the front of the altar.

Above the altar is an ancient brass lamp suspended by a heavy chain. It has a shallow base to hold oil, in which cotton wicks were laid with one end extending over the grooved points.

MAIN FRONT
THE PHILADELPHIA MUSEUMS
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